Hearth.

somewhere near the yurt, and there were also stalls for cattle, wattle pens for foals and so on.

In ancient times, however, the Yakut summer dwelling was different in type and was called the urasa or uraha (this type had practically disappeared by the end of the 19th century). The urasa was a conical construction made of poles covered with birchbark and was fairly spacious (4 to 6 m in diameter). The urasa differed from the conical birchbark chum of the taiga nomads by having a more solid structure; it had a square frame at the top made of beams which were attached to the top ends of four poles serving as the base; the birchbark was sewn together in strips in two layers, neatly and tightly; along the walls on either side were benches almost exactly as in the yurt; the urasa was heated by an open clay raised hearth. In the north this kind of dwelling (which was preserved much longer) was covered with turf instead of birchbark or on top of the birchbark; the rods of the frame in this case were more numerous and closer together. This earthen urasa or kalyman (kholuman) was a sort of intermediate form between the conical chum and the Yakut log dwelling.

glass, tambours (extra doors with an air lock in between) and zavalinkas (mounds of earth around the house). A common practice is to ice over the house for the winter with a mixture of snow and water. Double ceilings, double floors, horizontal flues and shutters are still used, although rather rarely. The brick or tile stove is sometimes combined with the traditional Yakut fireplace. In many houses there is an extra iron stove in addition to the brick stove.

The internal appearance of dwellings has also changed. The furniture known before to the Yakuts (tables, stools and benches) has become less massive and more varied. We now find bookshelves, chairs, small dressing-tables and mirrors. Factory-made crockery and utensils are encountered in every home. Clocks (including alarm clocks), writing materials, and books have become common, and phonographs are also sometimes found. In most houses the walls are adorned with posters, pictures of Communist Party leaders, photographs, bookshelves, and over the bed there is usually a rug made of skin from the reindeer's head, bead-embroidered saddlecloths, or else the walls are covered with cloth. The windows have curtains.

Tremendous changes have taken place in the way of life of the Yakuts. Many collective farms now have electricity and radio. Clean clothes, hot baths, and attention to their personal appearance are typical of most of the collective-farm members. There has been a change in interests, habits and way of life. The outlook of the population has broadened. Books can now be found in every house. In the settlements people enjoy movies, and attend lectures and discussions in the reading rooms. Young people take part in ski-races, chess and other sporting events. Amateur song and dance groups in the clubs are usually of interest to the whole settlement. The families are no longer isolated and no longer keep to themselves.

A typical innovation for city children is toys, such as figures of horses and cows, rubber dolls, rattles, clockwork trucks, and so on. In addition to these, we commonly find delicately carved wooden animals and tiny bows and arrows. In the schools and boarding facilities children amuse themselves with the most popular table games. In the spring and summer they play various games, including hide-and-seek and blind man's-buff.

A great deal has changed in the Yakut diet, as well.

It should be remembered that before the Revolution Yakutiya was a country of chronic famine. Most of the Yakut population suffered from starvation every year, particularly at the end of the winter and in spring. Bread has now become a normal food not only in the southern but also in the northern areas. Groats and macaroni are now part of the staple diet. The consumption of vegetables and potatoes has also considerably increased.

In many regions the collective farms grow cucumbers, radishes, cabbages, onions and beets. Vegetables are imported in the dehydrated form. Everywhere the population is amply provided with tea, sugar, and tobacco. There are bakeries at trading points in most settlements. Meat and fish are consumed by the Yakuts in large quantities, particularly in the northern regions, where they are the staple diet. In the southern regions an important part of the diet is dairy products. On account of the overall improvement in the living standards of the people, sapwood is no longer consumed as food. Nor do they eat pickled fish any more. Local traditions are still retained in the cooking of dairy products, meat and fish. In the northern regions meat is commonly undercooked. Milk is made into some curious dishes such as suorat, khayakh, chokhoon, *хобгор* and so forth. In a number of regions reindeer gristle is still eaten in the raw state as a delicacy, and so are the liver and bone marrow of this animal. Many families eat freshly